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## MISSIONS' RELATIONS TO NATIVE CHURCHES NUMBER.

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### Relations of Missions to Native Churches.

[Translation of the Articles of Agreement between the Church of Christ in Japan and the Japan Mission of the Reformed Church in America, Commonly called the AFFILIATION PLAN.]

Article I.—The Mission shall sincerely accept the Confession, Constitution, and Canons of the Church of Christ in Japan; and shall regard the same as suitable and sufficient for the ministers, evangelists, "Dendoh Kyokwai," and "Kohgisho" in connection with it.

Article II.—Persons engaged in evan-

gelistic work in connection with the Mission shall be such as have received licensure or ordination from *Chuukwai* (Presbytery); and those who are ministers shall be eligible to associate membership in *Chuukwai* and *Daikwai*.

Article III.—Mission "Dendoh Kyokwai" and Mission "Kohgisho" shall have no organic connection with the *Nihon Kirisuto Kyokwai*. However, they shall be included in the statistics of the Church of Christ in Japan in a separate column. They shall report to the *Chuukwai* once a year their financial and spiritual condition; and shall, in so far as their circumstances permit, exert themselves to promote the interests of the Church of Christ in Japan as a whole.

Article IV.—The Mission shall organize no churches. When Mission "Dendoh Kyokwai" or Mission "Kohgisho" wish to be churches, they shall make application to the appropriate *Chuukwai*, and when organized as churches they shall be churches of the Church of Christ in Japan.

Article V.—When it is desired to amend this agreement, it may be done by mutual consent; on the part of the Mission, after having obtained the consent of its home Board of Missions, and on the

part of the General Synod by resolution, provided that such amendment must not contravene the resolution adopted by the Synod in the year 1907.

When it is desired to terminate this agreement, it may be done by the Mission, after having obtained the consent of its home Board of Missions, or by the Synod by resolution. One year's previous notice of such intention must be given.

Note: The resolution adopted by the Synod in the year 1907, referred to in Article V of the above agreement, is as follows: "In order to preserve the unity of the Church of Christ in Japan, a clear distinction shall be made between the evangelistic work

(a) Of Missions which by September 30, 1908, do not co-operate according to the Definition,

(b) Of our own Church, and

(c) Of co-operating Missions, and it shall then be made perfectly clear that the former shall have no connection whatever with the Church of Christ in Japan."

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In the Affiliation Agreement, the Mission binds itself to set up no doctrinal standards for the churches or workers in connection with itself, except those of the Japanese Church. It binds itself also to employ for the regular evangelistic work, only such men as have been examined and pronounced satisfactory by the proper ecclesiastical assemblies. This applies to evangelists in charge of outstations and small bodies of believers, who do what amounts to the pastoral work. It does not apply to colporteurs, summer workers, Bible Women, and occasional extra efforts. The Mission also binds itself to organize no churches, but any organization short of a self-supporting church is at our discretion. The Church agrees to recognize our workers, to license those who have the necessary qualifications, to recognize the provisional organizations we set up, to print the statistics thereof in the church

statistics [i.e., mission statistics are inserted by themselves, not combined with those of the Church.—ED.] as in some sense a part of the Church of Christ in Japan, and, in general, gives us the right to hang out the sign-board "NIHON KIRISUTO KYOKWAI."

The Agreement works out beautifully, so far as we are concerned. Our preachers would rather, I am sure, that we should be a Co-operating Mission, but they make no fuss about it, and we have lost, so far as I know, only one man on this account, and we were glad, on other accounts, that he went. On the other hand, ministers and licentiates from other missions, or in the employ of the Board of Missions of the Church, frequently apply to us for employment, so that there is evidently very little objection on their part to working under this arrangement. The Missionaries like it, because it leaves us entirely free in our choice of men, in fixing salaries, and in our choice of methods.

The Synod seems well enough satisfied, too. I have had ministers tell me that the general sentiment now would be that the Affiliation Plan is better than the Co-operation Plan, although I doubt the correctness of the statement. At any rate, we have had no trouble whatsoever since it went into effect, ten years ago. The purpose expressed in the Synod's resolution of 1907, "it shall be made perfectly clear that the former (i.e., the work of the non-co-operating missions) shall have no connection whatever with the Church of Christ in Japan" has not been realized. On the contrary, we have, for all useful, practical purposes, as much connection as we ever had. Our ministers know the exact state of our relations, of course, but they practically forget that they are not officially in the *Nihon Kirisuto Kyokwai*, while the ordinary believers do not even know it, and are much surprised if they are told (on rare occasions) that they are not really members of the Church of Christ in Japan. However, I have never seen that it disturbed them at all. I believe it is practically the same arrangement as your mission has



with the *Kumiai Kyohkai*. If so, I should be slow to alter it.

#### REFORMED CHURCH IN AMERICA.

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Baptists, like their *Kumiai* brethren, stand flatfooted for democracy in religion. Naturally all self-supporting churches are entirely independent of the Mission. Churches not entirely self-supporting are also respected, and only in the one matter of their yearly grant is the Mission any way responsible or free even to advise unless asked to do so. All grants to churches are made by a Joint Committee (*Kyo-do In*) and the decisions of this committee on all such matters are final. Missionary (station) budgets are made out by the local workers, missionary and Japanese in joint conference. These requests are submitted to the Mission Reference Committee (our C.A.I.), but may only be discussed with the Japanese members of the Joint Committee present, counselling, but not voting. This "Joint Committee" is composed of the six male members of our Reference Committee and six Japanese representatives. These six Japanese must be at least one-half laymen, and not more than two may come from any one Association (*Bu-kwai*). They may be chosen only from churches that are self-supporting; or churches which are at least half self-supporting and which during the past year have made progress in reducing the amount of grant-in-aid asked for. The Joint Committee has not only the particular duties above mentioned, but is a general clearing-house for all the varied problems that arise in that undefined region where the work of the Mission and of the churches meet. It may give advice whenever asked to do so, whether by the *Sokwai*, any individual church or worker, by the Mission or any of its representatives, or by any other interest of our common work. It may and does undertake the task of general oversight and advice, recommending what work should be strengthened, what discontinued, or what new work under-

taken. Naturally it has no authority over the *Sokwai*, but it does from time to time suggest to the officers of the *Sokwai* topics which in its judgment are timely or need consideration. Its relation to the *Sokwai* is incidental; but the Mission regularly and gladly seek the help and counsel of this joint body. We do not deem this the final word in coöperation between a mission and an independent native church organization. But it is a great advance over anything we have had in the past, and seems to give general satisfaction. Certainly the Mission finds in it a valuable helper in its wide and diversified work.

#### NORTHERN BAPTIST.

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The ecclesiastical relation of the missionaries of the Protestant Episcopal Church and the *Nippon Sei Ko-Kwai* is established as soon as the missionary reaches the field. If an ordained clergyman he makes a promise that he will observe and work under the Canons of the *Nippon Sei Ko-Kwai*. If not in Orders he makes this promise when he is ordained. Thus all the ordained missionaries are members of the *Sei Ko-Kwai*, and have the same rights and privileges that any ordained Japanese clergyman has.

There are now seven districts or dioceses, and in each of these, there is a committee appointed by the Diocesan Convention, consisting of foreigners and Japanese, the Japanese usually being in the majority, which has charge of the salaries of the workers. To this committee the funds appropriated by the Missionary Boards for workers' salaries, as well as the money paid by the Japanese churches and missions on account of self-support, are entrusted for distribution. There is a uniform schedule for the salaries of the workers in the different dioceses. Each district or diocese is divided into sub-districts or convocations, having over it a priest in charge. A fixed amount is appropriated to cover the incidental expenses of the evangelistic and institu-

tional work of that sub-district, except where there are schools of a higher grade, in which case the appropriation for the school is paid directly to it. If, after paying the incidentals for the missions already established in the sub-district, there is a balance for aggressive work, the priest in charge may, in consultation with the bishop, open new work. We have no special fund known as an evangelistic fund.

Of course the bishops hold a veto power with reference to almost every thing, when in their judgement it does not seem best to do it. I think the whole system is very good and can be worked to good advantage. The only disadvantage I find, is that resulting from the money paid by the churches and missions for self-support, not being paid directly to their workers. This I think has a tendency to make the people feel that their workers are being employed by an outside organization and does not encourage the relation that ought to exist, and does not act as an incentive towards self-support.

#### EPISCOPALIAN.

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We are inside the Native Church. We have, in all the conferences from Church Meeting to General Conference, all the rights of any member of the Church or Ministry, excepting that we do not vote on questions of character or ministerial fitness touching natives. We are members of home conferences, and amenable there for character, so that a Conference here has no power over the ministerial character of a missionary. We are governed by the Native Church only in matters legitimately belonging to that Church as a Church. That is, if occupying an official position in that Church, we must obey the rules of that Church just as a native should do. We are not appointed to work, nor to places by the Native Church, without the proposition, or consent, of the bishop of our own Church, under whom we work. With his consent and that of the

missionary in question, men and women are appointed to their work: that is, their names are read out *with those of the Japanese* when natives get their appointments in fact, by the bishop of the Native Church, and by him alone.

We have to turn over evangelistic money from our Societies to the Native Church for control, and we have a joint committee of missionaries and natives to control that money. The Co-operating Missions make an annual appropriation of a lump sum, upon a scale agreed upon when the Native Church was erected, to aid in developing evangelistic work; and that sum, united with the sums raised by the Native Church for this same purpose, is distributed by a committee consisting of Japanese and missionaries. In addition to this, we missionaries have a sum for evangelistic work under our own control. This sum is made up of the annual decrease of the lump sum to the Native Church, and from appropriations by the Board, and from special gifts made for this work. The method of conducting that mission evangelistic work is determined according to Rules of Agreement made between the missions and the Native Church. Suffice it to say that while our plan is perhaps not ideal, is still capable of improvement, and, if we had to rebuild our Japanese Church, we could do better than we did years ago, I do not think any one would be quite willing to go back to the old methods of work. Indeed, I suspect the vote rather to continue our present method would be unanimous. But if you were to ask me what changes I think might be made by way of improvement in another attempt, I would suggest something at the proper time and place.

#### NORTHERN METHODIST.

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The Rules of Agreement controlling evangelistic work conducted by the three Methodist missions provide, as would be expected in any *episcopal* organization, for a considerable degree of dependence of missionaries upon the authorities of



the Native Church. New work is not to be opened without consultation with the district supt., or *bucho*, and after that a report must be made to the bishop thru the Sec'y of the Home Miss'y Board, apparently with the intent of giving all these authorities opportunity to raise objections, which would be tantamount, generally, to veto power. Missionaries are not allowed to employ evangelists without consultation with the supt., while, if employed, their salaries are all fixt by a committee of the General Conference, tho peculiar circumstances warrant missions taking the initiative and reporting to the bishop, the implication being that he has veto power. Missions may organize *kogisho* and aided churches, and if the chapels have ten or more adult members, an official meeting must be organized, to be presided over by the missionary in charge; chapels must report, in full, salary, rent and membership to the District Conference and the Church Bureau of statistics. A chapel becomes an aided church when it fulfils certain conditions laid down by a committee of General Conference, viz., the Christians must pay at least a seventh of a salary of *yen* 30, all current expenses, assessments for General Conference, for *bucho* expenses in visitation, and there must be no less than twenty resident adult members. As soon as such a church becomes self-supporting, it is to be turned over to the Native Church. Transfer of chapels and aided churches may occur in either direction—to or from the missions and the Church, upon mutual arrangement, but such transfer is not mandatory as in case of a mission church arriving at self-support.

The *bucho* takes charge of all church discipline arising in connection with mission work at chapels, aided churches, etc. and he must be invited to travel at mission expense in advisory visitation to all mission chapels and aided churches.

Mission chapels are expected to contribute toward funds for General Conference, home missions and the bishop,

their amount to be settled by the *bucho* and missionary in charge.

Missionaries may hold office in the Native Church, and several are now *bucho*, or presiding elders over districts within which pastors and churches of every description are subject to the jurisdiction of such missionaries as completely as tho the Native Church was represented by a Japanese. Such missionaries, in turn, are as fully subject to the Native Church as any Japanese, except in reference to ministerial character. But we understand that the prevailing sentiment among the three foreign Methodist bodies is averse to missionaries holding any office in the Native Church—that their work and offices should be assigned them only by their own (foreign) bishops, and that they should merely work alongside the Native Church in intimate consultation and coöperation with it.

The Native Church has a Home Miss'y Society to which the Canadian, Northern, and Southern Methodist Missions annually contribute a large sum for evangelistic work—indeed, we believe these missions are contributing annually an amount in excess of all the American Board Mission has for all its “general work,” and then the missions have funds for their own evangelistic enterprises. This *yen* 30,000 is past over in the lump to the Home Miss'y Society, and the missions have nothing to say about its expenditure in legitimate lines, beyond each mission's having a single representative on the Miss'y Society's committee. This large subsidy is decreasing at present at the rate of perhaps 1,500 to 2,000 *yen* per year, as aided churches are brought up to independence, and the principle is that in the course of a dozen years or so, the subsidy will cease entirely. It is something like the plan by which the American Board turned over all aided churches to the Home Miss'y Society Jan. 1, 1906, except that we completed the subsidy in three annual payments. “Too hasty, and your *Kumiai* churches have been dying”

says a Methodist. But one important factor may be that Methodist missions put out large money for parsonages and church lots and edifices, putting their churches on a more stable financial basis when they are launched on a career of independence.—EDITOR.

— . . . —  
You struck me in a bad time. This is the busiest week of the year for me. But I'll send you a copy of our Mission Rules in which you will find a statement of the coöperation plan and agreement. As to the plan itself, you have struck the wrong man. I have been in a small presbytery where the plan did not involve very much change from methods we had always followed. The harmony prevailing between Japanese and Americans made smooth sailing. Here I find a rather different state of affairs. So far as my experience here goes, I think the difficulties of the plan are aggravated. Certainly it takes too much time to decide questions in the coöperating committee and the interim committee has not power enough to decide and carry out changes that demand immediate attention.

I was opposed to the plan from the first. I have tolerated it where I have been as it was not difficult to work under the conditions in presbytery. But my experience here in presbytery has made me more than ever opposed to the plan. The one thing to be said in its favor is that it has taken away the basis of Japanese complaints and keeps the road open for coöperation. However, it does not do that any better than the milder plans like that of the Reformed Church in America. And I can not see that we enjoy any more advantages from our plan, while the difficulties seem to me much greater. As I say, I am a poor one to write about the plan, for I am prejudiced from the start. You should hear the opinion of someone who was in favor of the plan from the start in order to hear both sides.

NORTHERN PRESBYTERIAN.

## Plan of Co-operation.

### PREAMBLE.

In 1906 the Synod of the Church of Christ in Japan adopted a definition of a Co-operating Mission.\* The definition was accepted by the East and West Japan missions of the Presbyterian Church in the U.S.A., and Plans of Co-operation were agreed upon by the missions and the Synod, based upon the principle expressed in the definition, but differing in certain details. Subsequently the two Missions were united; and in 1915, in order that the Mission, while adhering to the principle expressed in the definition, might carry on its evangelistic work under one Plan, the following Plan was agreed upon by the Mission and the Synod acting through its General Committee (*Somu Kyoku*).

### PLAN.

1. The evangelistic work carried on by "the Mission as a mission within the Church or in connection with it," shall be under the general care of joint committees composed in equal numbers of missionary and Japanese members.

2. The missionary members of a joint committee shall be the men of the station, or stations, laboring within the bounds of the Presbytery in which the work administered by the joint committee is carried on.†

3. The Japanese members of a joint committee shall be ministers or elders of the Church of Christ in Japan; one of whom shall be appointed by the *Somu Kyoku* of the Synod, and the others by the Presbytery within whose bounds the work administered by the joint committee is carried on.†

\* A Co-operating Mission is one which recognizes the right of the Church of Christ in Japan to the general care of all evangelistic work done by the Mission as a mission within the Church or in connection with it; and which carries on such work under an arrangement based upon the foregoing principle, and concurred in by the Synod acting through its Board of Missions (*Dendo Kyoku*).

† The work of the Mission in Formosa shall be under the care of the Tokyo Joint Committee.



4. When it is inconvenient for a joint committee to hold frequent meetings, it may appoint an *ad interim* committee with power to act under such restrictions as may seem advisable.

5. The joint committees shall consult and decide regarding the appointment, dismissal, salaries and traveling expenses of Japanese evangelists; the opening, closing and renting of *kogisho*; and the amount of aid to be given to *dendo-kyokwai*.

6. The joint committees shall send annual reports to the Mission and also to the presbyteries within whose bounds they are carrying on work. They may also prepare annually estimates of the amount of funds required to carry on their work, to be forwarded through the Mission to the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

7. This plan may be modified at any time by common consent of the Synod acting through the *Somu Kyoku* and the Mission acting with the concurrence of the Board; and it may be terminated by either party upon a year's notice.

Our Mission is outside the Native Church, but the missionaries are individually members of the Japanese conference. The Conference, in its organization, is still "a mission conference." The Mission subsidizes the Conference for various departments of its work. Until a year ago we had a finance committee who made out a budget and reported it to the Conference for approval. It was composed of three missionaries and four Japanese. We now have a *Rijikwai* composed of three missionaries and six Japanese, besides a Japanese *kanji*. This body acts in the interim of the Conference. It makes a tentative budget which must have the approval of the Conference. The *Rijikwai* handles all funds for the conference work, whether contributed by the Foreign Missionary Society or by the Japanese churches. The *Rijikwai* controls the evangelistic work and money, and our Mission is not free to open new work without consulting

the *Rijikwai*. We are a co-operating mission. Not having had experience I do not know what advantages there might be in a plan of affiliation, but we prefer the principle of coöperation, because it brings the Japanese and ourselves close together in our work.

Until the spring of 1917 our Mission had carried on evangelistic work independent of the Conference and with funds outside the subsidy granted that body, in Shiga and Chiba Prefectures—two fields allotted to our Mission by the division of unoccupied territory—but missionaries having been made eligible to membership in the newly organized *Rijikwai* this evangelistic work was all transferred to the Conference, the Mission relinquishing its right to conduct evangelistic work under its own initiative. The Mission is still outside the Conference in educational and philanthropic work. Our relation with the Doshisha in the payment of the salary of one Japanese professor and the maintenance of a missionary professor there, and other arrangements for the education of our ministerial candidates, are matters entirely under the Mission. Also the Mission establishes kindergartens in such places as it desires and has them under its own control, supported with funds provided for in its own budget, which is always separate from that of the Conference. Mission property for missionary residences, the location of missionaries and the determination of the kind of work they shall do are all under the jurisdiction of the Mission. However, in the case of the evangelistic fields in Shiga and Chiba, when they were transferred to the Conference by the Mission it was understood that the Conference would recognize the evangelistic missionaries whom the Mission would place in those fields, their work to be organized and carried on as conference work, and the expense for workers, rent, etc., to be defrayed by the Conference, while the missionaries' private expenses are to be paid by the Mission.

UNITED BRETHREN.

[We gather the following from the rules in Japanese, EDITOR.] The Japanese U. B. Church has a Chairman, Sec'y, Treasurer, and Board of Managers. The Chairman is appointed by the Foreign Miss'y Society of the home Church, and he is Chairman of the Board of Managers, consisting of four Japanese pastors, two Japanese laymen, and two missionaries recommended by the Mission. The Sec'y and Treas. may, or may not, be selected from among the Board of Managers, and may be re-elected. The Sec'y is a sort of executive officer for the Board of Managers in carrying out all their decisions except those relating to finances, in which case the Treas. acts. The eight managers are elected for one year at the Annual Conference, and maybe re-elected. A pastor-manager must be ordained, an acting pastor, and must have been a member of the Conference for three years. A lay-manager must be twenty-five years old, must have been baptized at least five years previously, and must have been a representative to the Conference more than twice. The Board of Managers carries into effect the decisions of the Annual Conference, transacts all interim business, for which the sanction of the next Conference must be obtained, makes up the annual budget, presents propositions to the Conference, and renders a report to the Conference.

## Buddhist Abhiseka and Christian Baptism or Baptism in Buddhism and in Christianity.

### PART 1.

In last December MISSION NEWS I published an article entitled, "Buddhism Shaking Hands with Christianity," in which I stated that there are some similarities between the Buddhist explanation of Buddha (*Hotoke-sama*) and the Christian explanation of God (*Kami-sama*), which are the objects of faith in Buddhism and Christianity, the

two greatest religions in the world. Now, advancing one more step, I try to state the sameness existing between *kwanchō* (*abhiseka*) and *senrei* (baptism), which are important ceremonies of Buddhism and Christianity.

*Kwanchō* (Sansk. *abhiseka*, or *upanayana*, *upanita*, Eng. coronation) indicates the ceremony which is performed to show the fact that one has become a Buddhist, and the ceremony is universally performed among all Buddhist sects. That is to say, this ceremony is observed in both *Mikkyō* and *Kengyō*, and speaking from what is taught by *Mikkyō* (a), the Shingon sect, or *Tō-mitsu* (b), as it is commonly called, the meaning of the ceremony is explained in the *Hizōki*, written by Kōbō Daishi, as follows:—"To explain the meaning of *kwanchō*, *kwan* means great mercy of all Buddhas, *chō* means top (head). When one goes up to the highest rank (Buddha, who obtained Nirvana) from the *shōji* (c) rank, the water of great mercy of all Buddhas is sprinkled upon one's head, which signifies that one has acquired Buddha-hood (*Bukkwa*) by completion of *Jigyō* (自行 self-culture or self-mortification). *Chō* (head) means highness or Buddha, and the great mercy (great love) of all Buddhas is expressed by the word *kwan*, which means *sosogu* (to sprinkle), *ayakarasu* (to cause to be equal, or like), *hodokosu* (to bestow). And one should purify water, which is to be dipped with a dipper, by repeating prayers 108 times.....

(a). *Mikkyō* is the Buddhist doctrine based upon the "unrevealed thought of Dainichi-Nyorai, while *Kengyō* is the Buddhist doctrine based upon what was preached by Shakamuni-Buddha. *Ten-mitsu* (*Kengyō* and *Mikkyō*) are the two classifications of Buddhism.—TRANSLATOR.

(b). *Tō-mitsu* is one of the three classifications of *Himitsu-kyō* (unrevealed doctrine). *Tō-mitsu* means the Shingon sect proper, the other two are the *Mikkyō*-element in the Tendai-sect and that in *Kengyō*-sects.—TRANSLATOR.

(c). *Shōji* is one of the 52 ranks in evolution of the Bodhisattva, who is going to become a Buddha.—TRANSLATOR.



and when one purifies one's body by water, which is naturally pure, one should wash oneself so clean that one may be as dirtless as all Buddhas; while doing so one should keep saying that one purifies 160 minds (all things) existing both in and out of oneself, in the human world."

Moreover, Fukū-Sanzo (*d*) explained the method of *kwanchō* in his Memorial (*e*) as undermentioned; if we read this statement by Fukū-Sanzo, together with that by Kōbō-Daishi, we shall be able to have a clear understanding of the ceremony; "*Chō* means the top of the head, which signifies nobleness and highness of *daigyō* (great culture), *kwan* means *kwanji* (bestowing, being like), which manifests the protection of all Buddhas. *Chosho-shuttri* (becoming free from wordly passions by Buddhist culture) must be acquired by this *kwanchō*."

When we think of these statements *kwanchō* originally meant, as in baptism of Christianity, "Cleaning the body by taking off dirt." By development the meaning "Cleaning the body by taking off dirt" came to have a spiritual sense, and finally it has come to mean an important and essential ceremony through which one can become a Buddhist.

I received *kwanchō* fifteen years ago, and on receiving it I thought that I entered into a life of faith. A beautiful metal vessel, almost full of water, was placed on a beautiful stand, by which there was a piece of wood about fifteen inches long. The *doshi* (baptiser) guided the *gyōja* (myself, one who was to be baptised) and approached the entrance of the *dojo* (the room prepared for the ceremony). At the entrance the baptiser sprinkled the pure water upon my head three times (some-

times it is nine times), while offering a prayer by reciting *misshū* (*f*). The reason that I had not been able to enter into a life of faith prior to this, was because I had *kokoro no mayoi*, wordly passions, but by the fact that I had pure water sprinkled upon my head I felt that all my *kokoro no mayoi* were taken away and that I was really entering into a life of faith.

Sometimes boiled water with perfume in it, is used for *kwanchō*, and in this case *choji* (clove oil), or *byakudan* (sandal oil) is used for the purpose.

After having water sprinkled upon my head and before I was allowed to enter the room, my eyes were covered and I could not see. This signifies that the eyes, having been used to see impurities of the world full of *mayoi* (wordly passions), are changed for new ones. Having my eyes covered, I was guided into the room. At such a time a sinful person, or one who had committed many sins, would be unable to advance or to step, it is said. (Kono toki tsumi no fukaki mono wa, zaiaku wo takusan okashita mono wa susumu koto ga dekinai, ayumu e nai to moshite imasu, i.e., if such an impenitent person had received *kwanchō*. —EDITOR.)

The way to the room was quite dark, but on entering the room many lights were found. In the center of the room there was a *mandala* (a picture in which many Buddhas are painted), and this *mandala* was the *honzon*, the object of faith at that time. The cover over my eyes was suddenly removed when I came into the room, and as I saw this beautiful sight I felt as if I were in a world where there is nothing else but joy, and as if I were born into *Gokuraku* or Paradise. When I was in the height of joy the baptiser instructed me not to have any evil thought, not to be tempted by worldly passions, and uttered several other debortations which I can not state here,

(*d*). Fukū-Sanzō was a Ceylon priest who came to China in 720 A.D., when he was 16 years old (705 A.D.—774 A.D.).—TRANSL'R.

(*e*). MEMORIAL—The author may mean the Memorial presented by Fukū-Sanzō to the Emperor Tai-Tsung (Tai-sō in Japanese) of the Tang-dynasty in China.—TRANSL'R.

(*f*). *Misshū* or *Shingon*, untranslated Sanskrit Buddhist words, which are commonly used by Shingon priests.—TRANSL'R.

as I was strictly forbidden then by the baptiser, to tell others, and I swore not to do so. Having finished this rite I realized that Buddha and I had effected a union, or we two had become one, and, at the same time, the baptiser began to treat me as Buddha in every respect.

There are many kinds of *kwanchō* *kechien-kwanchō*, *jūnyō-kwanchō*, *jusha-kwanchō*, *jushoku-kwanchō*, and several others. The one for a beginner is called *kechien-kwanchō*, and the above is just a brief statement of the simplest one.

When one receives *kwanchō* one can become a Buddhist, can have convictions that one is a Buddha while living on earth, that, after death, one can be reborn in the most joyful world, and that one can live in this present world, having no troubles. After all, *kwanchō* is the important ceremony for becoming a Buddhist.

According to sects different terms are used indicating essentially the very same ceremony. They do not always call this ceremony *kwanchō*, but they employ *denbo*, or *soden*, instead of *kwanchō*. As terms are different, the methods of performing the ceremony are somewhat different according to sects, though the significance of the ceremony is just the same.

(Rev.) KŌHŌ YAMAGUCHI.

### General Notes.

The Woman's Christian University, Tokyo, makes its debut this month.

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A recent visitor to Japan and one observant of missionary work, askt how many in our Mission are premillenarians. We believe the answer was that possibly Miss — is one, but we incline to believe that none hold to that view. We have our eschatological views about this and other points, but we do not stress them.

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With one exception all the statements about relations of missions indicate no opposition by the writers, but we are not to infer that all save one in the big Presbyterian Co-operating Mission are *en rapport* with that plan—far, very far from it. In past years we have heard some of the heated discussion over the plan, and its opponents, while quiet, are now none the better pleased.

\* \* \* \*

We would welcome criticisms of our list of books, and suggestions of substitutes. The literature on old Catholic Christianity is abundant. We selected Steichen because he is good, and because he has been rendered into English. Page's *Histoire de la Religion Chrétienne au Japon, 1598-1651*, stands high. Haas, whose "Geschichte des Christentums in Japan" might well be regarded as a candidate for the list, gives a helpful list of a dozen, or so, works on this period.

\* \* \* \*

The Osaka Y.M.C.A. was born in 1882, and erected a fine building (for that day) in 1886, the first of the kind in the Far East. For some years it was the finest assembly hall the Christians, if not, indeed, the general public, had in Japan. But the Osaka Y.M.C.A. has long since outgrown that building, and needed a better one to keep pace with the development of the great commercial metropolis. Whether the old building is responsible, or not, for some reason Kobe Y.M.C.A. reports a larger membership (1252) than Osaka (1033), and the latter barely exceeds Kobe (2262) in the total enrollment of pupils in classes (2284). Yen 450,000 is sought for a new plant with auditorium for 1,200, and dormitory capacity for 100 youths. Yen 200,000 is promised from America, and some 70,000 yen have been pledged in Japan.

\* \* \* \*

The Deputation has visited Tokyo and all our stations in Central and Southern Japan, except Matsuyama. It reached Chosen on the 4th, and came back on





JOHN CUTTING BERRY, M.D.,

Third Class Order of the Sacred Treasure (Japan), Member of our  
Mission June 1. 1872 till November 14. 1893, Member of  
the American Board's Prudential Committee, Member  
of the 1918 Deputation to Japan



Rev. ENOCH FRYE BELL,  
Member of our Mission, Nov. 17, 1902 till  
Mich 5, 1905, Associate Foreign Sec'y  
of the American Board 1906 till the  
Present, Member of the 1918  
Deputation to Japan.



Rev. JAMES A. BLAISDELL, D.D.,  
President of Pomona College, Corporate  
Member of the American Board, Member of  
the 1918 Deputation to Japan.



the 11th. There remain the eastern and northern stations. Dr. and Mrs. Berry spent about ten days at Okayama, not going to Tottori, Dr. Blaisdell and Mr. Bell returned to Kobe from Tottori. The Deputation next moved on Miyazaki and thence upon Chosen. Dr. Blaisdell took a brief run to Peking from Miyazaki, but rejoined the Deputation as it was returning from Chosen. We had planned to give a more or less cursory account of the experiences of the Deputation in the stations after Tokyo, but have not met with the response expected from several individuals in the stations, and have concluded to postpone the subject till May, when we hope to be able to print a fuller account than we could this month.

\* \* \* \*

Were we superstitious we might interpret as an evil omen for the friendly relations of Buddhism and Christianity, the fact that the pressman, after the final proof had left our hands in correct form, amputated two of the five fingers involved in "Buddhism Shaking Hands (Han) with Christianity" in our December issue. The article on another page by our friend Gonsozu Kōhō Yamaguchi, evidences that our personal relations are intact, and not only are we grateful for his valuable contributions, but we feel confident our readers in Japan, at least, will find it both interesting and helpful. It is all the more valuable because of the personal and empirical nature of his account of Buddhist baptism. Mr. Yamaguchi is a scholarly and sincere young man, who rings true. Prof. Wm. Adams Brown sees that "there are two phases of the adjustment between Christianity and the non-Christian faiths. There is the adjustment of the mind, which is the affair of the scholar, and the practical adjustment which concerns the pastor and evangelist." Mr. Yamaguchi is the sort of man to aid in the former, and Mr. Kamegai in both. We have been most fortunate in our translator, who is well versed in Buddhism and Christianity and is a fine English scholar.

\* \* \* \*

Dr. Berry writes of the impressive scenery along part of the route to Miyazaki. Well may he do so, for the scenery from Yatsushiro to Miyako no Jo, most of the way, is among the finest in Japan. The railway skirts the Kuma River for quite a distance, then climbs up to the pass thru many tunnels, including a helicoidal one which so confuses one that upon emergence he wonders where he is and how he got there. The descent of the rapids of the Kuma is famous among such descents. The Japanese are addicted to 3's and a gentleman once ranged this descent among the three most famous in Japan, the others being that of the Fuji River and the Mogami River, but for tourists the Fuji Rapids and the Hodzu Rapids are the best known. We have been down the rapids of all except the Mogami, but as the water was low in the Fuji and Kuma rivers we can not compare their excitement with that of the Hodzu at high water. Beyond Yoshimatsu the traveler has the Kirishima range in fine view, with its two peaks, Takachiho upon which Ninigi no Mikoto alighted when he came to earth, and upon whose side a great volcanic ulcer smokes away, and Kirishima with its beautiful volcanic lake far up, as well as its numerous mineral springs and baths at its foot. For a picture and description of this range see XIII, 3.

\* \* \* \*

*Morning Light* for April has an article "From Buddhism to Christianity" by one of our *Kumiai* pastors, Rev. Daihachi Matsubara, a son-in-law of Deacon Saijiro Sawa, of Kobe Church. A visit of the pastor in company with Mr. Ryuun Kamegai, as we believe he vocalizes the ideographs, or Kametani, as Mr. Matsubara has kanaized them, to the superior of Isshinji, a Buddhist temple at Nagahama, is described. Mr. Kamegai inherited the headship of a Shin temple in Etchu, and is a bachelor of arts at the Tokyo Imperial University, where he graduated a year or two ago, and went to teaching school for a brief period till

his conversion to Christianity last year. The visitors and superior spent several hours in earnest conversation, and it is interesting, but not surprising to one who is even slightly familiar with the present mental attitude of many priests, to find the superior asking: "Iwaku Kirisutokyō no Kami to Bukkyō no Hotoke to jijitsu sonomono wa do ittai narazuya?" "Are not the so-called Christian God and Buddhist Hotoke in reality identical?" Mr. Kamegai replied: "Hikaku shukyō gakusha no iu tokoro ni yoreba Kami mo Hotoke mo ichibutsu naran." "Comparative religionists regard them as the same thing." Then Mr. Kamegai proceeded to unfold the Christian point of view. In *The Japan Evangelist*, Oct., 1917, Mr. Kamegai gave an interesting account of his conversion.

\* \* \* \*

Our Deputation, as well as many other visitors for some years, has found the Japan Tourist Bureau very convenient. The Bureau was born March 12, 1912 at Tokyo. The promoters were the gov't railways in Japan, Chosen and Manchuria, the Japan and Oriental S. S. Companies, and the Imperial Hotel. The object was to induce foreign tourists to visit Japan, partly for the sake of the revenue such travelers bring to the national coffers, helping to adjust the balance of foreign trade and to act as a set-off against paying interest on foreign loans; partly to bring foreign consumers into contact with Japanese products and create a market; partly to promote good feeling and better understanding between nations; partly to make it easier and surer for the visitors to see what is best worth while in Japanese scenery; partly to protect the tourist from the dishonesty of parties with whom travelers have much to do—guides, hotels, shops, etc.; partly to organize a system of hotels, communications and shops, which shall contribute to the interest of the strangers, by providing better facilities, etc., etc. This

Bureau furnishes much valuable information of the kind needed by travelers, publishes maps and folders, makes up itineraries, and sells tickets carrying advantages which the ordinary ticket from the railway stations does not carry. These Bureau ticket offices are at Tokyo, Kobe and Nagasaki, but inquiry offices are located in other cities. If one familiar with Japan has a long journey before him, he will do well to look in at one of these ticket offices to find what advantages he can secure.

\* \* \* \*

A list of books is often appreciated by those who do not know as much about the subject as the one who makes the list. If asked for a list of twenty five books on the religions of Japan, taking "religions" in a very broad sense to include some systems that would fail to meet a strict definition of "religion," we should suggest the following:

Chamberlain: Kojiki.

Aston: Nihongi.

Aston: Shintō, The Way of the Gods.

Schiller: Shintō, Die Volksreligion Japans.

Hearn: Japan, An Interpretation.

Hozumi: Ancestor Worship and Japanese Law.

Suzuki: Outlines of Mahayana Buddhism.

Nanjō: A Short History of Japanese Buddhist Sects.

Lloyd: The Creed of Half Japan.

Reischauer: Studies in Japanese Buddhism.

Haas: Amida Buddha Unserer Zuflucht.

Suzuki: Asvaghosha's Awakening of Faith.

Griffis: The Religions of Japan.

Knox: The Development of Religion in Japan.

Armstrong: Light from the East.

Lowell: Occult Japan.

Armstrong: Just Before the Dawn.

Yoshimoto: Peasant Sage of Japan.

Nitobe: Bushidō.

Imai: Bushidō.



Cary: History of Christianity in Japan.

Clement: Christianity in Modern Japan.

The Christian Movement in Japan (annual).

Steichen: The Christian Daimyo.

Marnas: La Religion de Jesus Ressuscitée au Japon.

\* \* \* \*

The relation of a Mission to a Native Church is an important matter. Fortunately in case of all the older and larger Missions the question is no longer about a Native Church in its minority helping the Mission to bring the Church to its majority. Prof. Wm. Adams Brown declares that to create a Native Church means, "Clearly not simply to gather congregations of native Christians and to raise up a native ministry to preach to them. It means to bring into existence a Christian community with an independent self-consciousness, self-supporting, self-governing and self-propagating. In Japan such a Church is already in existence." The question is purely one as to how the Mission can best aid the Native Church in building up a strong Christian system, but there are two sides to the question—what the Native Church regards as the best method, and what the Mission deems the best. The two opinions are not always coincident, and more or less compromise is called for, as may be seen in the case of some of the Missions associated with the *Nihon Kirisuto Kyōkai* (Presbyterian). Episcopalians, in our February issue, remark that "it depends upon the willingness of the Native Church as it becomes self-supporting and self-governing, to allow the Mission scope and opportunity to be really helpful. This is a problem which I do not think has been properly solved here in Japan." Beyond a few outlying principles which seem to run thru most of the varying forms of relationship of Missions to Native Churches, like the practice of turning over to the Church a church so soon as it is brought to financial in-

dependence, and leaving the Church to ordain and pass upon the fitness of candidates for the ministry, there is considerable divergence, and probably inevitably and desirably so, in view of widely divergent polities. In the Native Presbyterian Church a clear distinction is made between an Affiliated Mission and a Coöperating Mission. Our February issue, page 91, makes clear the distinction between an Affiliated and a Coöperating Mission, as does also the note to the Preamble of the Presbyterian Plan of Coöperation. Technically our Mission is an Affiliated one, and we think it should continue so, with a more marked recognition of the fact by the *Kumiai* Church. The *Kumiai* Church should gladly concede in practice, as well as in theory, an independent sphere of activity to the Mission. That there will be mutual counsel about the work goes without saying, but the missionary should not be supposed to act upon any advice of *Kumiai* leaders any sooner than he would upon that of any other Christian workers, whose advice appeals to him as sound. The Mission and individual missionaries should be made to feel that they have full privilege of initiative. The Mission should not be regarded as subordinate to the *Kumiai* Church, but as coördinate with it. When the time comes, as it does every now and again, for some work of the Mission to be turned over to the Church, the Mission should move on to new territory, or new forms of activity, in which it may be in full control of its work. When it is time for the Church to step in, it is time for the Mission to step out, and go where the Church is unable to do the work that needs to be done. "In evangelistic work, the duty of the missionaries is to keep ahead of the Church, establishing new work, bringing it up to self-support, and then pass on to new fields." If the *Kumiai* Church desires to realize the best results from Congregational missionaries we believe that our native brethren should assure us, in the most cordial manner, of the widest free-

dom of initiative and leadership in an independent sphere, coördinate with the work of the Church.

### Personalia.

Miss Mary Ellen Wainwright spent her spring holidays at Kobe visiting Mrs. Argal.

Early in March a cable from Mrs. Allehin, at Clifton Springs, said, "Operation successful."

Dr. Berry especially will have group fotografs, by end of May, in sufficient quantity to open a gallery at Worcester.

Rev. Kanzo Uchimura delivered the address at the graduating exercises of Kobe Girls' School and College on the 30th ultimo.

Misses Frances B. Clapp and Hilda MacClintock have been appointed for term service at the Doshisha Girls' School, under W. B. M. P.

Mrs. Blaisdell went to Kyoto and Okayama, but then returned to Kobe, where she has remained since. Dr. Blaisdell, after doing up Miyazaki, went to China.

On the 3rd the Pettees and Tennys returned to Tokyo from a week's soak in the saline hot baths at Atami, amid blooming cherries and all the season's gay livery.

Rev. Geo. Allehin was pretty well tired out last month, and got away from Osaka on the 23rd ultimo for a visit to Tokyo and Sendai. At present he is reading proof for the "English hymnal."

Mr. Grover Henry Clark arrived at Yokohama, by the *Venezuela*, March 30, and at Kobe, Apl. 7, whence he proceeded to Shimonoseki where he is to teach in a commercial school for the present.

Sec'y Bell got ill at Kyoto, and was not able to shake off his "vowel" trouble during the next ten days. Accordingly he put himself under a doctor's care at Kobe, and rested there

several days, before proceeding with the Stanfords to Moji.

In 1916 Mr. De Witt Clinton Jencks, our former Mission Treasurer, Secretary and Business Agent, removed for his health, from Colorado Springs to Claremont, Calif., where he resides on the orange ranch of his son George. "We are all praying and working that the cruel world-conflict may soon result in a full victory for liberty and righteousness."

Early in March, while Dr. Newell was on an evangelistic tour, he caught cold, which soon developept into numonia at Saijo. His condition was such that he could not be moved from the Japanese hotel for some days. Later Mrs. Newell secured a Japanese house, where he was transferred, and fortunately escapt any serious results from his illness. He has been getting well, but it was deemed necessary to postpone the Deputation's visit to Matsuyama until Dr. Newell has had several weeks of good progress after the convalescence began. About March 23 he began to take short walks outdoors.

Mr. and Mrs. Stanford had severe attacks of influenza last month, and went to the sulfur hot springs at Beppu for recuperation. Among the curious sights is the *sunayu*, or sand-hot-bath. When the tide has gone out a little people resort to the beach, with none too fastidious regard for clothing, and there either scoop out a grave for themselves, or employ a buxom maid to do it for them. At the upper end sand is heaped up, a cloth spread over it, and the bather lies in the grave, with head on this pillow. He or she is then buried, save the head, in sand; when it rains or the sun is troublesome, a Japanese umbrella is erected over the head. Meantime, the grave is so hot from steam issuing from the beach that the bather sometimes can hardly endure the heat. Lying thus people enjoy, or endure, their Turkish bath, to sweat out the poison and ills of the body.



## Shiteki Yaso: Critical Study of the Gospel in Harmony.

By *Rev. KINSAKU YAMAGUCHI.*

Pastor of Shimanouchi Church, Osaka, with preface by Tasuku Harada, D.D., LL.D., President of the Dōshisha, pages 570, 8°.

Price, Yen 1.80. Postage 12 Sen.

**The Children's New Testament** } By *ASHIYA ROSON.*  
**Shinyaku Kodomo Seisho**

Second edition 300 pp. 8°. Price 80 Sen. Postage 8 Sen.

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**Young Luther** } By *SATŌ SHIGEHICO.*  
**Wakaki Luther**

New edition, 8°. Price, 60 Sen. Postage, 8 Sen.

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**The Christian Belief** } By *TSURIN KANAMORI.*  
**Shinko no Susume**

Price 14 Sen. Postage 4 Sen.

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## MISSION NEWS.

ADVERTISEMENT OF VOLUME XXI.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board Mission in Japan. Its principal features are:

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2. News-Letters from the various Stations, giving details of personal work.
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